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moral law which rules in individual lives. A careful reading of his thought indicates very clearly that he is trying to make his theory square with what states actually do in their supposed self-interest rather than with what they ought to do to their true interest.

We have nowhere seen the doctrine that the moral law cannot be followed in statecraft declared with more cold-bloodedness. Possibly this is in part accounted for by the fact that the address was delivered soon after the Franco-Prussian War. However, there are passages in the address which reveal the author's doubt of the correctness of his theory. He declares that "politics and morality hold coördinate positions, both being included in the higher conceptions of ethics," whatever that may mean. If this is true, one cannot help querying how "the moral law in the wider sense" can produce such diametrically opposite results in politics and in common social life, how falsehood and deceit are wrong in the latter and right in some of the movements of the former. The untenableness of his theory further manifests itself to his consciousness when he says that "the historical development of politics and of the moral law shows a continual *rapprochement*"; that "there is at least an ever-present tendency to introduce more and more of the moral law into politics." Why, if his theory of coördinateness be correct, is the *rapprochement* entirely from one side?

The discussion is certainly a most stimulating one. It raises questions on every page. Those who believe that politics is not in any way bound by the moral law, that the Golden Rule cannot be applied in international affairs, that a state could not be conducted on the principles of the Sermon on the Mount, will find their doctrine formulated by Chancellor Ruemelin with a plainness and boldness that will almost give them the shivers. Those who believe the contrary will find, on reading his candid statements, ample opportunity to restate to themselves their own views, with perhaps more assurance of their correctness than they have ever had before.

PEACE OR WAR IN SOUTH AFRICA. By A. M. S. Methuen, London: Methuen & Co., 36 Essex Street, W. C. Price, one shilling and postage.

This work of 270 pages, the sale of which has been large in England, has reached its sixth edition. It has been highly praised by both Liberals and Conservatives for its moderation of tone and its patriotic purpose. Its object is to provide a concise narrative of the events which preceded and caused the war, and to point out the way in which an honorable peace may be established. It describes the errors of the British Ministry, both in their diplomacy and their conduct of the war. It gives material for a proper estimate of the Boers. It sets forth the odiousness of the methods of warfare adopted by the British, and the "terrible responsibility" of those who insist on "a fight to a finish," in opposition to the advice of Lord Kitchener, the one man acquainted with the position in South Africa. The melancholy failure of Lord Milner, the unaccountable ignorance of South African affairs shown by the British government, the rebellion in Cape Colony, the loss of respect among foreign peoples, the economic future of South Africa, the

troubles certain to follow from "government without consent," the British future "dark and big with storms," are set forth in vivid and yet in no extravagant terms. There is probably no better book for those who wish to get at the facts and form a cool and fair judgment of the whole South African situation. We have seen nowhere a nobler appeal to the true England, now seemingly smothered, than is found in some of the closing passages of this little volume.

"There is an England which is not the England of the music hall and of the shouting streets; not the England who lifts her timid cheek to the strong and turns to crush the little nations. Let some master-builder come forth, and on the wreck of our ancient name and of our broken pride raise up anew our England, the dear England of our history and our hopes, chivalrous and merciful, silent and self-reliant, scornful of vain boasting and abuse, lover of free nations, defender of the weak. There is yet time to make our choice, but the full tide is ebbing."

THE MANSE GATE. By "Tubal-Cain." London. Swan, Sonnenschein & Co., Paternoster Square. Cloth: 336 pages. Price, six shillings.

We do not know who "Tubal-Cain" is, but the author of this excellent story ought to have taken to himself a name smacking less of the remote and ignorant past. We have not read for a long time anything in the way of fiction in which the true Christian spirit is exhibited and maintained in a clearer, more robust and healthy way. It is a story of the struggle in British opinion during the past three years in the matter of the South African war; but in scope it is much wider than this, involving the whole question of the unchristian character of war. The story is full of incident, of movement, and for the most part displays a fine sense of human nature and conduct. The hero, a young Scotchman, is a staunch advocate of peace principles, which he maintains in a natural and manly way. The love-making part of the book, if it can be called such, is so worked out as to teach high and sane views of love and marriage. We should like to see "The Manse Gate" put into the hands of thousands of boys and girls. It would make an admirable Christmas present.

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